

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Saturdays: Confession 5:00 PM,

Great Vespers 5:30 PM

Sundays: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM.



January 24, 2016 – 34th Sunday After Pentecost
Venerable Xenia of Rome

Saint Xenia of Rome, in the world Eusebia, was the only daughter of an eminent Roman senator. From her youth she loved God, and wished to avoid the marriage arranged for her. She secretly left her parental home with two servants devoted to her, and set sail upon a ship. Through the Providence of God she met the head of the monastery of the holy Apostle Andrew in Milassa, a town of Caria (Asia Minor). She besought him to take her and her companions to Milassa. She also changed her name, calling herself Xenia [which means “stranger” or foreigner” in Greek]. At Milassa she bought land, built a church dedicated to St Stephen, and founded a woman’s monastery. Soon after this, Bishop Paul of Milassa made Xenia a deaconess, because of her virtuous life. The saint helped everyone: for the destitute, she was a benefactress; for the grief-stricken, a comforter; for sinners, a guide to repentance. She possessed a deep humility, accounting herself the worst and most sinful of all. In her ascetic deeds she was guided by the counsels of the Palestinian ascetic, St Euthymius. The sublime life of St Xenia drew many souls to Christ. The holy virgin died in 450 while she was praying. During her funeral, a luminous wreath of stars surrounding a radiant cross appeared over the monastery in the heavens. This sign accompanied the body of the saint when it

was carried into the city, and remained until the saint's burial. Many of the sick received healing after touching the relics of the saint. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Colossians 3:4-11

Brethren, when Christ *who is* our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

Today's Gospel Lesson – Saint Luke 18:35-43

At that time, as Jesus was coming near Jericho, a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it*, gave praise to God.

A Word From the Holy Fathers

Now the teaching of the book of Ecclesiastes looks exclusively to the conduct of the Church, and gives instruction in those things by which one would achieve the life of virtue. For the object of what is said here is to raise the mind above sensation, to persuade it to abandon all that seems to be great and splendid in the world of existence, to catch a glimpse through the eyes of the soul of those things which are unattainable by sense-perception, and to conceive a desire for those things to which sense does not attain....

Let anyone who considers these things pass his own life more circumspectly, despising celebrity here, having learned from what is visible that its features do not last to eternity, but that the succession of opposite states follows swiftly one after the other. Nothing remains for ever in its present state, not youth, not beauty, not the celebrity of dynastic power. These things, too, are for those who enjoy a

degree of good fortune. But as for those to whom a life directed towards virtue seems burdensome, let their soul be trained by the example of the earth so as to persevere under hardship. The earth stands to eternity. What is more laborious than this fixed immobility? And yet this unchanging state extends until eternity.

But you, whose period of struggle is short, do not become more lifeless than the earth, do not become more unthinking than the insensible, for you are endowed with thought and directed by reason towards life. Instead, as the Apostle says, “Continue in the things you have learned and been convinced of” (2. Tim. 3:14), in that steadfast and immoveable stability, since this also is one of the divine commands, that you “be steadfast and immovable” (1 Cor 15:58). Let your sobriety abide unshaken, your faith firm, your love constant, your stability in every good thing unmoved, so that the earth in you may stand to eternity.

But if any one, yearning for greater possessions, and letting his desire become as boundless as a sea, has an insatiable greed for the streams of gain flowing from every side, let him treat his disease by looking at the real sea. For as the sea does not exceed its boundary with the innumerable streams of water flowing into it, but remains at the same volume just as though it were receiving no new water from streams, in the same way human nature too, restricted by specific limits in the enjoyment of what comes to it, cannot enlarge its appetite to match the extent of its acquisitions; while the intake is endless, the capacity for enjoyment is kept within its set limit. If therefore enjoyment cannot exceed the amount fixed by nature, for what reason do we attract in the flood of acquisitions, never overflowing for the benefit of others from our additional income?

– St. Gregory of Nyssa

News from Jesse Brandow - Dec 2015 / Jan 2016

Dear friends, Happy New Year! What will 2016 bring for Guatemala? Here's some recent news followed by a “final word” on what's next in 2016.

Guatemala News

We did the full cycle of Orthodox Christmas services for the first time in the history of this mission.

In November a construction volunteer flew down to help the local people permanently fix water leaks in the clinic. They raised the roof—literally!

The Church in Málaga just installed a new iconostasis.

This month we welcome Fr. John and Pres. Sandy back for a few months. Pres. Sandy has lots of vestment orders to fulfill with her team of local sewers!

Personal News

I preach two or three times a month (picture below) because Fr. Evangelos has to leave Aguacate to celebrate liturgies in his other 70+ communities. The people love rousing sermons, so I often shout, “amen or no amen?!” They respond: “AMEN!”

The Vespers and Matins booklets that I showed you last time are now part of a larger Spanish "Book of Prayers" that I just completed.

St. Vladimir’s Seminary featured an article about my missionary calling:

<https://www.svots.edu/voices/alumni/you-are-bread-jesse-brandow-missionary-guatemala>

Ways to Help

Prayer requests:

- Health for all the priests and their families, especially for Fr. Evangelos' brother Valerio. He has been hospitalized because of complications from diabetes.
- Pray that the Lord increase vocations to the priesthood, and pray for our pre-seminarians in Aguacate: Rafael, Julian, Joaquin, Sebastian, Antonio, Efrain, Porfirio, Wilson, and Roman.

The parishes in Guatemala need more printed materials like service books, icons, and liturgical calendars. So I am raising special funds to purchase printing and bookmaking equipment. The equipment will include: a copy machine, metal ring binding machine, laminating machine, paper cutter, and enough initial supplies to produce one thousand books. OCMC has given me permission to raise \$3,800 for this project. Would you like to become a supporter? You can donate towards this project through OCMC at https://www.ocmc.org/donate/donation_info.aspx; just *make sure* to type "Guatemala Printing Project" in the special instructions field. You also can make a check out to OCMC and send it to OCMC, 220 Mason Manatee Way, St. Augustine, FL 32086; again, *make sure* to write "Guatemala Printing Project" in the memo line.

Final Word

So, what comes next in 2016? Here is what's in store. We will host three teams through the Orthodox Christian Mission Center (OCMC): a health care team from April 8-17; a teaching time on the Pacific Coast from June 15-28; and a second healthcare team from August 26 to September 4. We also are open to hosting healthcare volunteers on independent trips, such as a small team that is volunteering this month (*contact Fr. Joseph if you are interested*

in volunteering for one of these trips; cost is approximately \$1500/person. – Ed.).

We urgently need doctors or nurses who can provide a more constant, week-to-week presence at the clinic. This need could be filled by a *long-term* medical missionary, and finding such a person is one goal in 2016. This year Juana, the clinic administrator, will finish her preparations for college and begin medical school in early 2017. This year we also hope to finish the legal preparations to have the clinic recognized officially by the Guatemalan government.

Our strategy for catechesis will continue to focus on two groups: (1) the parish leaders from each of the far-flung villages and (2) the people of Aguacate, who will be the "little leaven" in this massive mission field. This year I want to turn a new page with both of these groups by mass producing educational resources for them. Please help provide these resources by contributing to the bookmaking project that I mentioned in "Ways to Help." Remember that all donations (whether online or by check) need to include the words "Guatemala Printing Project" for OCMC to direct the funds. *(If you are interested in financially assisting Jesse, you can either do so directly via the information provided above or through St. Thomas – just make a notation on your donation envelope accordingly. – Ed.)*

On a personal note, in 2016 I will complete most of my two year term (I'll return to the USA in February 2017), and it's painful to realize how quickly a missionary has to say "goodbye." Last week a man named Miguel sat with me on the porch of the clinic to chat. He talked about the Catholic missionary priests who used to serve the people of Aguacate during the Guatemalan civil war. "You remind me of them," Miguel said. "We're Orthodox now, and God keeps caring for us by sending us missionaries." He invited me to have dinner at his house, and then he turned to me and said, "please don't leave us." I had to choke back my emotions before reminding Miguel, with a smile, that eventually *they* will be the missionaries among their own people. That is the goal that we are working towards as a team—you, me, and the people of Guatemala.

As we begin this new year, I want to thank you again for being part of this team. Together, we look forward to what God has in store in 2016. Let's give it all we got!

In Christ,

Jesse



On Stewardship and the Orthodox Life – Part 50: Mammon

“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”
(Matthew 6:24 RSV)

“Mammon” is one of those hard words we come across in the New Testament. It is so difficult to translate from the original language, that many English translators leave the word just as it appears (and sounds), not only in the original Greek, but also in the language of Jesus, Aramaic. The word mammon, when translated, is usually rendered as “riches.”

In the Sermon on the Mount from which the above Biblical citation is taken (Matthew 6:24), Jesus compares the service to “mammon” (riches) as fully contrary to service to God. It is a clear choice: one serves God or one serves the “stuff” of this world – its riches.

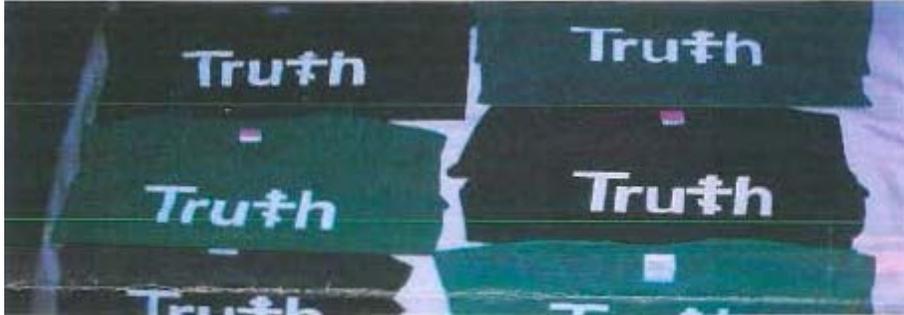
St. John Chrysostom is very clear on this point. In fact, he goes so far as to say that “greed is idolatry.” That is to say, those who hold on to their “mammon” through greed and personal desire are actually serving another master than God. That would be a definition of “idolatry.” This from Chrysostom’s 18th sermon on Ephesians:

If then it is not possible to serve God and Mammon, they who serve Mammon have thrown themselves out of the service of God; and they who have denied His sovereignty, and serve lifeless gold, it is plain enough that they are idolaters. “But I never made an idol,” a man will say, “nor set up an altar, nor sacrificed sheep... -- no, I came into the church, and lifted up my hands to the Only-begotten Son of God; I partake of the mysteries, I communicate in prayer, and in everything else which is a Christian's duty. How then, he will say, am I a worshiper of idols?” Yes, and this is the very thing which is the most astonishing of all, that when you have had experience, and have tasted the lovingkindness of God, and have seen that the Lord is gracious, you should abandon Him who is gracious, and take to yourself a cruel tyrant, and should pretend to be serving Him, while in reality you have submitted yourself to the hard and galling yoke of covetousness.

Chrysostom was never one to be too delicate to make his point. The service of God as one’s only Master is the only way. Anything less is service to some other god, of which mammon is one – and, in our world today, mammon seduces us in so many and varied ways.

“No one can serve two masters.” (from acrod.org)

ACRY CHAPTER #25
POTOMAC, MARYLAND
TRUTH T-SHIRTS FUNDRAISER FOR 2016 ACRY CONVENTION



Glory be to Jesus Christ!

As you may or may not be aware, ACRY Chapter #25 of Holy Resurrection Orthodox Church, Potomac, Maryland will be hosting the 2016 ACRY Convention. They are currently running a fundraiser for this event in the form of inspirational "TRUTH" T-Shirts, pictured above. What better way to celebrate the upcoming holidays but to offer a special stocking stuffer sale!!!!

YOUTH – Small, Medium and Large = \$10.00

Colors: Irish Green and Black

WOMEN – Small, Medium, Large = \$12.00 (XXL = \$15.00)

Colors: Kelly Green and Navy Blue

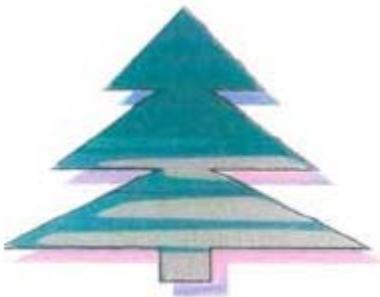
MEN – Small, Medium Large, XL = \$12.00 (XXL, XXXL = \$15.00)

Colors: Black and Royal Blue

Free shipping on bulk orders of 10 shirts or more.

Individual orders shipping is \$2.00 per shirt.

Our parish will be placing ONE order and submitting ONE check (**next week**), so anyone wishing to order needs to fill out a form and make checks payable to St. Thomas. All order forms and questions can be directed to Shannon McNeil.



Individual Assessments for 2016

Dear Fellow Parishioners,

Thanks be to God, we have reached the New Year, and with that comes our responsibility to be good stewards of all that He has entrusted to us; our environment, our parish and our Diocese.

To support our Diocese, each individual age eighteen and older (except for high school and undergraduate college students) is asked to contribute \$68.00 in 2016.

We (St Thomas Parish) have paid the 2016 assessments in full for each parishioner when we received the bill from the Diocese. We trust that each person in turn will re-pay us during the year. If you do not pay your assessment, you are taking funds from our operating income. Last year we had to take \$1,055.00 from our operating income and that created most of our shortfall for 2015. Your assessment are used to support the following basic needs of our Diocese:

- Our Diocesan Bishop Gregory. We are an Apostolic Church; without a Bishop whose Ordination and teachings are directly traceable to our Lord's Apostles, we cannot exist as a parish of the Holy Orthodox Church!
- The General Administration of our Diocese, its apostolates and charities;
- Christ the Savior Seminary for the formation of the future Priests of our Diocese;
- The Church Messenger - the production and distribution of our monthly Diocesan Newspaper (If you are not receiving the Messenger, please let us know);
- The Mission Fund, which assists in the establishment and support of new mission parishes (We at St. Thomas have been the beneficiaries of this fund on more than one occasion – most recently in the form of a generous interest-free loan toward the construction of our new church building), and;
- The maintenance of our Diocesan Cathedral church in Johnstown, PA, the home parish of our Diocesan Bishop and Chancellor.
- If you are unsure whether your 2015 Assessment has been paid in full, please see or call Dana Dewey, Trustee, at (301) 481-3445.

Thank you in advance for your timely and generous support of our God-saved Diocese.

Yours in Christ,

Kari David, Treasurer

Dana Dewey, Trustee

ANNUAL PARISH RETREAT, SKI TRIP TO WEST VIRGINIA



THINK SNOW! Mark your calendar for **11-13 March 2016** to join our annual parish retreat to Davis, West Virginia, for a weekend of fellowship, skiing and fun at Timberline Resort and Blackwater Falls State Park. All families and guests are welcome. **PLEASE ATTEND A SHORT ORGANIZATIONAL MEETING AFTER LITURGY ON 14 FEBRUARY.** *See Dana Dewey if you are interested, but cannot attend this meeting.* This very affordable trip has been planned for those who have never skied before, and for experienced skiers, too. It's also a great opportunity for any non-skiers to get away for a relaxing weekend in the scenic Canaan Valley area of wild and wonderful West Virginia! We'll stay at Canaan Valley Baptist Church in Davis, WV. We'll have use of their fellowship hall, kitchen, Sunday school rooms, and bathrooms, including showers. Timberline resort has a great family style atmosphere, and several recent improvements. It has a 1,000+ foot vertical drop, with trails for accomplished skiers and beginners alike – from the double diamond "Drop" to the gentle, two mile long "Salamander," and lots of intermediates in between. We'll ski 9AM to 4:30PM on Saturday and on Sunday morning we'll conduct our own worship service at our host Church, and have an optional tour of nearby Blackwater Falls State Park before returning home. All first time skiers must take a lesson before getting on a lift! We want a perfect safety record, and this is where it starts! You can get a free lesson from our certified instructor, Al Harvey, and his crew of helpers. They will also help you throughout the day - ask them to watch you, and to offer helpful tips that can make your skiing easier, safer, and more enjoyable. Experienced skiers will only need a quick safety check run on the beginners' slope before hitting the slopes with their buddies. Spread the word and THINK SNOW!

ALSO COMMEMORATED TODAY: NEW-MARTYRS OF RUSSIA

The Sunday closest to January 25 is dedicated to the memory of the New Martyrs of Russia killed under the communist yoke. The date of January 25 was chosen because that was the date in 1918 of the martyrdom of St. Vladimir (Bogoyavlensky), Metropolitan of Kiev, who is referred to as the "Protomartyr of the communist yoke in Russia."

Basil Nikephorovich Bogoyavlensky was born in the province of Tambov of pious parents on January 1, 1848. His father, a priest, was later murdered. The young Basil graduated from the Theological Academy in Kiev in 1874, and taught in the Tambov seminary for seven years before he was ordained to the holy priesthood.

His wife died in 1886, and their only child died shortly thereafter. The bereaved widower entered the Kozlov monastery in Tambov and was given the name Vladimir. In 1888 he was consecrated bishop of Staraya Rus, and served as a vicar bishop of the Novgorod diocese. In 1891 he was assigned to the diocese of Samara. In those days people of his diocese suffered from a cholera epidemic and a crop failure. Bishop Vladimir devoted himself to caring for the sick and suffering, inspiring others to follow his example.

In 1892 he became Archbishop of Kartalin and Kahetin, then in 1898 he was chosen as Metropolitan of Moscow and Kolomna. He served fifteen years in this position. Metropolitan Vladimir was distinguished by his compassion for the poor, and for widows and orphans. He also tried to help alcoholics and those who had abandoned the Church. The Metropolitan was also interested in the education of children in school, especially those who were studying in the theological schools.

In 1912, after the death of Metropolitan Anthony, he was appointed Metropolitan of Petrograd, administering that diocese until 1915. Because he disapproved of Rasputin, Metropolitan Vladimir fell out of favor with the Tsar, and so he was transferred to Kiev. On November 5, 1917 it was he who announced that St Tikhon (April 7) had been elected as Patriarch of Moscow.

The "Ukrainian Congress" was also calling for an autonomous Ukraine and for the creation of a Ukrainian Church independent from the Church of Russia. Metropolitan Vladimir suffered and grieved because of this question, warning that such a division in the Church would allow its enemies to be victorious. However, at the end of 1917, a Ukrainian Dominion was formed, and also a separate Ukrainian church administration led by the retired Archbishop Alexis Dorodnitzin. This uncanonical group forbade the commemoration of Patriarch Tikhon during church services, and demanded that Metropolitan Vladimir leave Kiev.

In January 1918 the civil war came to Kiev, and the two forces vied for control of the city. Many churches and monasteries were damaged by the cannon fire. The Bolsheviks seized the Kiev Caves Lavra on January 23, and soldiers broke into the churches. Monks were taken out into the courtyard to be stripped and beaten. At 6:30 on the night of January 25, five armed soldiers and a sailor came looking for Metropolitan Vladimir. The seventy-year-old hierarch was tortured and choked in his bedroom with the chain of his cross. The ruffians tortured the Metropolitan and demanded money. When they emerged, the Metropolitan's cell attendant approached and asked for a blessing. The sailor pushed him aside and told him, "Enough bowing to these blood-drinkers. No more of it." After blessing and kissing him, the Metropolitan said, "Good-bye, Philip." Then he walked calmly with his executioners, just as if he were on his way to serve the Liturgy.

Metropolitan Vladimir was driven from the monastery to the place of execution. As they got out of the car, the holy martyr asked, "Do you intend to shoot me here?" "Why not?" they replied. After praying for a short time and asking forgiveness for his sins, Metropolitan Vladimir blessed the executioners, saying, "May God forgive you." Then several rifle shots were heard.

In the morning, some women came to the gates of the Lavra and told the monks where the Metropolitan's body could be found. He was lying on his back, with bullet wounds near his right eye and by his right collarbone. There were also several cuts and gashes on the body, including a very deep chest wound. The hieromartyr was carried into the Lavra church of St Michael, where he had spent his last days at prayer.

In Moscow, the All-Russian Church Council was in session when word came of Metropolitan Vladimir's death. Patriarch Tikhon and his clergy performed a Memorial Service for the New Martyr Vladimir. A commission was formed to investigate the circumstances of Metropolitan Vladimir's murder, but it was unable to carry out its duties because of the Revolution. The Council decided that January 25, the day of his death, would be set aside for the annual commemoration of all of Russia's martyrs and confessors killed by the Soviets. (*adapted from oca.org*)

Blessed Xenia of St. Petersburg

Saint Xenia lived during the eighteenth century, but little is known of her life or of her family. She passed most of her life in Petersburg during the reigns of the empresses Elizabeth and Catherine II.

Xenia Grigorievna Petrova was the wife of an army officer, Major Andrew Petrov. After the wedding, the couple lived in St Petersburg. St Xenia became a widow at the age of twenty-six when her husband suddenly died at a party. She grieved for

the loss of her husband, and especially because he died without Confession or Holy Communion.

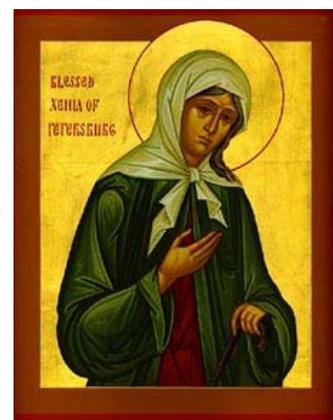
Once her earthly happiness ended, she did not look for it again. From that time forward, Xenia lost interest in the things of this world, and followed the difficult path of foolish-ness for the sake of Christ. The basis for this strange way of life is to be found in the first Epistle to the Corinthians (1 Cor. 1:18-24, 2:14, 3:18-19). The Lord strengthened her and helped her to bear sorrow and misfortune patiently for the next forty-five years.

She started wearing her husband's clothing, and insisted that she be addressed as "Andrew Feodorovich." She told people that it was she, and not her husband, who had died. In a certain sense, this was perfectly true. She abandoned her former way of life and experienced a spiritual rebirth. When she gave away her house and possessions to the poor, her relatives complained to the authorities. After speaking to Xenia, the officials were convinced that she was in her right mind and was entitled to dispose of her property as she saw fit. Soon she had nothing left for herself, so she wandered through the poor section of Petersburg with no place to lay her head. She refused all assistance from her relatives, happy to be free of worldly attachments.

When her late husband's red and green uniform wore out, she clothed herself in rags of those colors. After a while, Xenia left Petersburg for eight years. It is believed that she visited holy Elders and ascetics throughout Russia seeking instruction in the spiritual life. She may have visited St Theodore of Sanaxar (February 19), who had been a military man himself. His life changed dramatically when a young officer died at a drinking party. Perhaps this officer was St Xenia's husband. In any case, she knew St Theodore and profited from his instructions.

St Xenia eventually returned to the poor section of Petersburg, where she was mocked and insulted because of her strange behavior. When she did accept money from people it was only small amounts, which she used to help the poor. She spent her nights praying without sleep in a field outside the city. Prayer strengthened her, and in her heart's conversation with the Lord she found the support she needed on her difficult path.

When a new church was being built in the Smolensk cemetery, St Xenia brought bricks to the site. She did this in secret, during the night, so that no one would know.



Soon her great virtue and spiritual gifts began to be noticed. She prophesied future events affecting the citizens of Petersburg, and even the royal family. Against her will, she became known as someone pleasing to God, and nearly everyone loved her. They said, “Xenia does not belong to this world, she belongs to God.” People regarded her visits to their homes or shops as a great blessing. St Xenia loved children, and mothers rejoiced when the childless widow would stand and pray over a baby’s crib, or kiss a child. They believed that the blessed one’s kiss would bring that child good fortune.

St Xenia lived about forty-five years after the death of her husband, and departed to the Lord at the age of seventy-one. The exact date and circumstances of her death are not known, but it probably took place at the end of the eighteenth century. She was buried in the Smolensk cemetery.

By the 1820s, people flocked to her grave to pray for her soul, and to ask her to intercede with God for them. So many visitors took earth from her grave that it had to be replaced every year. Later, a chapel was built over her grave. St. Xenia remained extremely popular even in communist Russia. Although the Communists built a fence around her chapel in an attempt to keep people away, the fence was crammed with papers bearing countless prayers of those who sought her intercession. Those who turn to St Xenia in prayer receive healing from illness, and deliverance from their afflictions. She is also known for helping people who seek jobs. (*adapted from oca.org*)

St. Guasacht of Granard

St. Guasacht was the son of Maelchu, the master under whom Saint Patrick worked as a slave in Ireland. Maelchu set fire to his home, locked the doors, and perished in the flames rather than meet Patrick again. Guasacht, however, was converted by Patrick, whom he helped in the evangelization of Ireland, both as a layman and later as bishop of Granard (County Longford). (*from celticsaints.org*)

Parish News

- ❖ Holy Water was consecrated on Theophany. If you would like to take some home for personal use, please bring a container to fill. Please contact Fr. Joseph or Pani Stacey if you would like your house blessed.



AMAZONSMILE

The on-line shopping store, Amazon.com will donate 0.5% of the price of your eligible AmazonSmile purchases to American Carpatho-Russian Orthodox Greek Catholic Diocese of the USA whenever you shop on AmazonSmile. AmazonSmile is the same Amazon you know – same products, same prices, same service. Simply go to the home page of our Diocesan website (www.acrod.org) and click on the AmazonSmile button in the far left column and then shop as usual.

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, Fr. John & Pani Betty Jean Baranik, Presbytera Katie Baker and family, Fr. Kenneth Bachofsky, Fr. Michael Kleban, Alicia Barosio and family, Millie Borys, Jeffrey Carey, Xenia Chilkowich, Ramius Connour, Curtis Cooper, Tina Crull, Linda A. Georgiev, Heather Himler, Alex Holthus, Cameron Houk, Helen Janowiak, John M. Janowiak, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Alex & Valentina Makowelski, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, John Sparks, Daria Virvan, Lydia Vita, Christine, Marshall, Nathaniel, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)